65. Al-Majid (The Noble)

"True nobility comes from Allah alone. The noblest person is the one who recognizes Allah's nobility in all creatures."

- Abu Said al-Kharraz (d. 899 CE)
Source: Recorded in al-Hujwiri's "Kashf al-Mahjub"

Anyone who says this Beautiful Name of Allah in seclusion in such abundance and in such a manner that he experiences euphoria, the noor of Allah will soon become evident for him - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-MAAJID (THE POSSESSOR OF GRANDEUR ﷻ)

AL-MAJEED ﷻ (THE MOST VENERABLE ﷻ)

Al-Maajid ﷻ and Al-Majeed ﷻ are both derived from the word 'majd'. In the word Majeed, there is *mubaalaghah* (intensity).

Majd has one of two meanings.

1.) Majd refers to loftiness and honour. The Quraan is referred to as Majeed as its status is very lofty. Al-Maajid/Al-Majeed ﷻ is that Being who is honoured, great and lofty due to His great actions, lofty qualities and beautiful names. There is none worthy of true veneration other than Him and there is no grandeur other than His grandeur. If any greatness or lofty position is granted to anyone besides Him ﷻ, it is a gift and favour from Him ﷻ. Some have stated, "He ﷻ is venerable due to His actions and the creation holds Him in great esteem due to His grandeur."

2.) Majd refers to vastness. A person who is extremely generous is referred to as maajid (رجل ماجد). The Quraan is also referred to as Majeed because of its vast benefits. Allaah ﷻ is Al-Maajid/Al-Majeed because He is that Being who showers His kindness upon His slaves through the favours which He showers upon them.

A hadeeth shareef states,

سُبْحَانَ الَّذِي تَعَطَّفَ العِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَبِسَ المَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي المَجْدِ وَالكَرَمِ، سُبْحَانَ ذِي الجَلَالِ وَالإِكْرَامِ

Pure is that Being who is wrapped in splendour and utters words of splendour. Pure is that Being who is attired in Grandeur and graciously bestows it. Pure is that Being for whom purity is only appropriate for Him. Pure is the Being who possesses grace and grants bounties. Pure is

the Being who possesses splendour and grandeur. Pure is the Being who possesses exaltedness and kindness. (Tirmidhi)

In many verses of the Quraan Majeed, Allaah ﷻ has made mention of His greatness, grandeur and loftiness. In fact, the Quraan Majeed as well as the ahaadeeth are replete with the glory, grandeur, and honour of Allaah ﷻ. Many verses and surahs include mention of His ﷻ grandeur and majesty e.g. aayatul-kursi in Surah Baqarah, Surah Faatihah and Surah Ikhlaas.

The greatest means by which a servant can proclaim the grandeur and splendour of Allaah ﷻ is by tilaawat of the Quraan Majeed day and night. (If one is able to, a hafiz should recite at least three juz (paras) daily and a non-haafiz should recite at least one juz (para) daily.) No one in his own words can ever completely praise and proclaim the grandeur of Allaah ﷻ as He deserves compared to how Allaah ﷻ has praised Himself in the Quraan Majeed.

Some ulama have stated, "There are four fundamentals for majd. None can be maajid perfectly unless these four are found together: a.) ownership b.) kingship c.) abundance of grandeur d.) graciousness in actions. If the king's dominion has become firmly established, lands have become many, all the servant's needs are placed before him, he is lofty in status, overlooks criminals, forgives wrong-doers, covers up faults, accepts excuses, answers quickly the call of the distressed, grants those who possess nothing, honours delegations, helps the oppressed, protects chaste women and prevents enemies from violating sanctities, then he is maajid and majeed, to the highest level. Allaah ﷻ is honoured and venerated due to His gracious actions, honourable status and lofty rank. Together with this, He ﷻ owns such a kingdom which minds cannot fathom and tongues cannot describe.